UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

A Plea for a German Boycott

By Salmon O. Levinson

The Character of the Barthian Theology - - - - - - - *Wilhelm Pauck*

Adult Education - - - *Philip Seman*

A Parallel After Nineteen Hundred Years - - - - - - - *Eliot White*

Book Reviews - - *Maynard Shipley, John Haynes Holmes, Etta Josephean Murfey, Lucia Trent, Ralph Cheyney.*

VOLUME CXII NUMBER 11

Chicago, January 22, 1934

PRICE TEN CENTS

UNITY

Established 1878

(Jenkin Lloyd Jones, Editor, 1880-1918)

Published Bi-Weekly *Subscription $3.00*
Until Further Notice *Single Copies 10 cents*

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.
"Entered as Second-Class Matter November 15, 1933, at the Post Office at Chicago, Illinois, under Act of March 3, 1879."

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The Field

"The world is my country, to do good is my Religion."

The Japanest Consul Speaks at Community Church, New York

The All Nations Fellowship of the Community Church, New York, recently held a "Japanese Night."

The program began with singing of the Japanese National Anthem and closed with a motion picture of Japan in cherry-blossom season. The following address of Sadao Iguchi, Consul of Japan in New York, on "Japan Today," will be of interest to readers of UNITY:

"It is indeed a great pleasure to speak before a gathering of this nature. I am especially glad to have this opportunity of expressing my deep appreciation of the program you are giving tonight.

"I wish to commend the Community Church for holding a gathering of this nature with the view to promoting sympathetic understanding of the peoples in foreign lands. And, let me congratulate you on having such a leader as Rev. Holmes, who is widely known not only in this country but in foreign lands for the invaluable services he is rendering in deepening human sympathies and understandings.

"When I came to this city hardly more than a month ago, I was impressed by your stupendous enterprise, your beautiful structures, and your streets which abound with evidence of skill and vitality; but here tonight I am most impressed with the great spirit of this city. I see here the noble spirit of good neighbors gathered to discuss the customs and viewpoints of a sister-nation across the Pacific. In these days of stress and strain, it is most gratifying to see a group of people, as you are here tonight, showing a neighborly interest in a foreign country.

"In Japan the story of America is widely known. We have learned your splendid record of the last three hundred years from the pages of your history. We have learned to appreciate your progressive spirit, to profit by your learning and to be stirred by your achievements in literature, art, science and industry.

"The American people have wielded a vast influence upon the civilization of our time. Japan especially owes much to America. It was an American, Commodore Perry, who brought a letter from the President of the United States

(*Continued on page* 187)

UNITY

"He Hath Made of One All Nations of Men"

Volume CXII MONDAY, JANUARY 22, 1934 Number 11

A NEW WORLD ANTHEM

Through the efforts of Amando Mencia, a member of the League of Nations secretariat at Geneva, and Mrs. Alice H. Bartlett, editor of Poetry Review, a new world anthem has come into being. This winning anthem by Josephine Daskam Bacon is set to the beautiful strains of the first sixteen measures of the "Ode to Joy" of Beethoven's Ninth Symphony.

Hymn for the Nations

Brother, shout your country's anthem,
Sing your land's undying fame;
Light the wondrous tale of nations
With your people's golden name;
Tell your father's noble story,
Raise on high your country's sign;
Join, then, in the final glory—
Brother, light your flag with mine!

Hail the sun of peace, new rising,
Hold the war clouds closer furled;
Blend your banners, O my brother,
In the rainbow of the world!

Red as blood, and blue as heaven,
Wise as age, and proud as youth,
Melt your colors, wonder woven,
In the great white light of Truth!

Build the road of Peace before us,
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.
None shall push aside another,
None shall let another fall.
March beside me, O my brother,
All for one, and one for all!

Events come along so fast these days that it is impossible to keep up with them. There was a time when a storm in southern California that washed away bridges and roads, engulfed towns, and turned the Pasadena Rose Bowl into a swimming-pool, would call for comment in these columns, but we have opportunity only to record the fact, and pass on. In ordinary days the retirement of a cabinet-officer, Mr. Woodin, would certainly demand editorial mention, but now-a-days it is like the falling of an autumn leaf. The President's Christmas pardon of the 1,500 war-time pacifists, with their restoration to citizenship, should under any conditions be given space, in this paper of all papers, for rejoicing over the event and over the great-hearted man responsible for it. But the clock has already moved so fast, that we can hardly get back that far in ancient history. The assassination of the Roumanian premier was a tragedy which might have repeated the consequences of the murder of the Austrian arch-duke in 1914, but it "got by" and is now forgotten. The demand by the Senate bloc for the free coinage of silver at 16 to 1 should properly awaken reminiscences of Bryan—but we must hurry on. The President's message to Congress would certainly have had our glad acclaim, had it not been for his $10,000,000,000 budget message, which left us absolutely speechless. If recovery must be purchased at this price —well, we repeat, we are speechless! The Reichstag fire trial we missed completely, but this drama is not yet over, as the acquitted victims are still in the custody of the Nazis, and their fate therefore uncertain. Then there is the revolt of the German Christians—but this we cannot neglect. We simply record it here, in anticipation of further notice. When in history has there ever been such a pace of human events as this!

The philosophy of the New Deal is being expounded by its authors. According to the interpretation of these authorities, the New Deal is a program not so much of industrial recovery as of social reconstruction. It is accomplishing certain fundamental changes in the economic structure of the nation, to-wit:

1. Profit is no longer the primary object of business enterprise.
2. The national income is being redistributed so as to give employes a greater and employers a smaller share of the returns of industry.
3. By cheapening the dollar debtors are being enabled to pay their debts at the expense of their creditors.
4. The old orthodox notion of the sanctity of property is being subjected to modification in important respects.
5. Through socialization of industry every person willing to work is guaranteed a living.

All this seems good to us, with the possible exception of item 3, which seems to be both ethically and pragmatically unsound. We can't see any benefit coming from wanton playing with the currency. But what really bothers us is the question as to whether the

Washington leaders are regarding these items as achievements or objectives. As thus taken from a despatch in the Chicago *Tribune,* they are phrased as though they were things not desired but done. Yet surely there is nobody so stupid or so self-deceived as to think that the New Deal has already accomplished these vast changes in the social economy of America! Nor is it evident even that the New Deal in itself can at any time in the future accomplish these changes. Surely reforms much more drastic than any yet attempted must be launched if industry is to be so socialized in this country that "every person . . . is guaranteed a living." And something like a complete overturn of the New Deal must be achieved if profit is to be "no longer the primary object of business enterprise." What we see in the New Deal is a deliberate undertaking to socialize, humanize, and restore the existing system of capitalism. So far, so good; if anything can be done to make capitalism even tolerably decent, it will be a relief. But the real cure of our ills means the abolition of capitalism. To this the New Deal must come, if it is to save the nation and itself.

The American Legion has come back to Washington with a demand that increased compensation be given to veterans. Last year's economies are proving too drastic, and the Legion insists that they be displaced by renewed appropriations. And why not—from the Legion standpoint? Money is being shoveled out these days by the ton to any and every person, or group, who wants it. Look at the farmers, for example! According to a recent statement in Prof. Moley's new magazine, *Today,* the cotton farmers have received from Washington $150,000,000, the wheat farmers $110,000,000, the corn and hog farmers $350,000,000 and the tobacco planters $19,000,000. Have these sturdy toilers done anything to earn this money? Not a thing! It is just a hand-out, that's all, on promise that these farmers will do nothing except destroy their crops, desert their acres, and slaughter their stock. They are to live in idleness, and be supported by the government. Then there is the Public Works Administration, which has gotten away with $3,300,000,000, and wants for next year a minimum of $1,875,000,000; and the Civil Works Administration, which, after lavish expenditures this year, wants $350,000,000 in 1934. These bureaus, to be sure, are demanding some work for what they pay out, but most of the work is artificially created as a device for concealing what is in reality a dole. With such orgies of expenditure going on, why should the veterans not get their share? And why should not others, as well? Here is the government hiring several thousand mural artists to paint pictures on the helpless walls of school houses and federal buildings. This is work to keep the artists alive. Very good! But why artists, and not musicians, and actors, and lawyers, and ministers? We are particularly interested in ministers. We think them quite as worthy of support as artists, and we know that thousands of them are just as much in need. If Washington has all this money to throw around, why should it not put unemployed ministers on the official pay-roll, and send them out to evangelize the country-side? Or why not subsidize the struggling churches, and enable them to use two ministers where only one was used before? The point is that, granted the administration's policy is wise and beneficent, there should be no favorites. If farmers are given good money to do nothing, why not veterans? If mural painters are hired to practise their art, why not ministers to practise their profession? The dam is out, the flood is loose—let us all "come to the waters," at least as long as they may last!

It's a curious world! We seem to remember that William Shakespeare and Lewis Carroll had this idea before us. Just at present the idea presses upon us because of the extraordinary and inexplicable things that seem to be going on in the money world. Such contrasts and contradictions—how understand them, that's what we'd like to know! In New York City, for example, the problem of relief for the unemployed is becoming desperate. The Gibson Committee, which raised millions of dollars for the starving, has gone out of business because funds are exhausted. A Citizens Welfare Committee, hastily and heroically organized, is collecting funds with difficulty. The city itself, seeking to raise relief funds by new taxation, encounters stubborn and indignant opposition from the so-called overburdened tax-payers. *Yet,* the theatres of New York are knowing the most successful season in years; houses are crowded, speculators are flourishing, and old pre-depression prices are coming back. No money for relief, but plenty for entertainment! The same thing applies to the nation at large. Everywhere calamity—cities bankrupt from unpaid taxes, real estate ruined by unpaid mortgages, business languishing, and relief funds exhausted! *Yet,* the football games drew this fall the biggest crowds on record, with several millions of dollars taken in at the arena gates on a single Saturday. No money for debts, but plenty for sports! Again, the NRA seems to be stopping dead for lack of purchasing power. People are not buying because they have no money to buy with. *Yet,* with the repeal of the 18th Amendment, the government is expecting liquor revenues aggregating over $200,000,000 a year, which means well over $1,000,000,000 spent by the people each year for "drinks." No money for legitimate goods, but plenty for "booze"! And what shall we say about France, England, Italy, which are defaulting on their debts to the United States at the same time that they are spending unprecedented sums for armaments? Yes, it's a curious world.

Great Britain's purchase of the Codex Sinaiticus, the famous fourth century manuscript of the Bible,

has aroused discussion which we have frankly found confusing. We don't know just what to think of this dramatic action by the MacDonald government. We understand the protest of the British Laborites against such vast expenditure for a Biblical text, however famous, by an administration which has outrageously pared the "doles," and thus intensified the misery of English workers. It would seem as though this $510,000, if available, should go to the relief of the people stricken by an unprecedented economic disaster. On the other hand, this sum of money seems trivial as compared with what the Empire is spending, almost without protest, on battleships and bombing planes. If $30,000,000 or $40,000,000 can be used for a man-o'-war, why not a sixth or seventh of this amount for one of the most famous books in all the world? Reactions upon this event will be determined largely, we think, by one's feeling toward "collections," and the place of tradition and culture in the life of the times. On the whole, we believe that Britain has happily secured a treasure which the rest of us can only envy. Meanwhile, amid all the furious discussion, two things are clear. First, this is a magnificent "find" for the British Museum, which is now more than ever the greatest institution of its kind in the world. Secondly, this is a great stroke of good fortune for the Codex, which has at last found a safe and worthy home. We saw this manuscript in its Russian abode in Leningrad on the occasion of our visit to the land of the Soviets in 1931. We shall not soon forget the dingy character of the library building, the vast disorder of the rooms and shelves, and the utterly careless handling of the famous book. It was our instant conviction that this literary treasure should be "rescued"—and we are glad that the deed has now been done by the Museum which can best guard it for the inspection and reverence of posterity.

The death of JACOB WASSERMANN marked the passing of one of the great novelists of modern times. Who that read his "The World's Illusion," magnificently translated by Ludwig Lewisohn, can ever forget it? Or, for that matter, his later story, "Gold"? His was a titantic narrative power, infused by a passion of moral idealism, which made his stories like the rush of many waters in the hour of flood. "The World's Illusion" is a book to match with "Les Miserables" and "Anna Karenina." Certainly not since Hugo and Tolstoy has there been a novelist so equipped with literary genius combined with religious vision. His masterpiece stands as the most tremendous interpretation of Christianity in modern times. And Wassermann was himself a Jew! His death sheds a ghastly light on the reality of Nazi Germany. Like all distinguished Jews, of course, this genius was in exile. Hitler's Reich had no place for him. Yet, when he died, the German papers were filled with long accounts of his career, and glowing tributes to his achievements. Only not one of them mentioned that he was a Jew! That fact must be ignored, forgotten, if necessary denied. What madness is here! To call every man not liked a Jew, and every man liked or honored not a Jew! Thus, Lenin and Stalin are Jews, but Jesus and Paul are Aryans. But we shall never understand the Nazis until we realize that they live in a world of their own imaginative creation. They do not handle facts, but fancies. Their thought processes are manias which all too often cross the borders of lunacy. But Wassermann and all his heroic tribe remain what they are—the glory of Israel, and of mankind.

Jottings

The dead of 1933 who passed away after the lists published in the last issue of UNITY were compiled include the following: the DALAI LAMA, of Tibet; SIR HENRY DICKENS, son of the great novelist; ANATOLI LUNACHARSKY, famous Russian Commissar of Education; KNUT RASMUSSEN, explorer; and TOD SLOAN, jockey.

Gandhi's tour of India on behalf of the Untouchables is gathering enormous crowds, and proving that the Mahatma's hold on the masses of his countrymen is as great as ever. This new year, 1934, will be fateful in the history of the Empire.

The painting of a picture of Christianity on the walls of the Rockefeller Center in New York, with the figure of Jesus left out, is causing a lot of discussion. But why? The Christian church has been painting that kind of a picture on the panels of history for a good many centuries.

"Farmer Gets Religion, Slays Two, Kills Self."—*Newspaper Headline.*

Who says that religion these days is ineffective?

It was a queer mistake the speaker made when he spoke of the time when our young people "move from adolescence into *adultery*." But the psycho-analyst might find real significance in such a slip of the tongue.

A young woman, who has been sleeping for two years, is now beginning to stir. We wonder—what does she want to wake up for?

J. H. H.

The Character of the Barthian Theology*

During the last ten years, Christian Theologians have concerned themselves with a "new" theology. Its influence has touched primarily continental European Protestantism, and its power is constantly increasing in Great Britain and America, but it has found repercussions also in Roman Catholicism and even in Eastern Christianity. News from Japan indicate that Japanese Protestants, ever alert for significant events in the Christian life of the western world, are deeply stirred by this movement.

Its character can be explained by the various names and labels that have been fastened on it. It is most generally known as the "Barthian theology," for its most prominent representative is Karl Barth, formerly a Swiss minister (the offspring of a well known family of Swiss theologians) and, for the last decade a professor in German universities, presently at Bonn on the Rhine. He has not become the founder of a new "theological school" by surrounding himself with friends and pupils who apply his methods and points of view to their theological research and religious discussion, but by his masterful, eloquent, and incisive writings, he has deeply moved his contemporaries, gaining a large following and universal, though not uncritical attention. While there are only a few who follow his thought in its fullest intent and to its last consequence, he has profoundly affected the theological debate on the essence and the truth of Christianity. His most famous work is entitled "The Epistle to the Romans."

It is a commentary of Paul's famous letter, but a very "unconventional" one. For Barth does not adopt the generally accepted method of exegesis of those who are professionally engaged in the interpretation of Biblical books. He makes no attempt to gather up the manifold material which archaeology, comparative philosophy, and history place in the hands of him who sets out to explain a document of nearly two thousand years ago. To be sure, Barth does not close his eyes to the findings of these sciences in so far as they apply to the letter of Paul, but he claims that they do not furnish the penetrating clues to its understanding. He seeks not historical knowledge, but a comprehension of Paul's document which will take it very seriously and directly. He wishes to render the full meaning of his words so intelligible and so effective to the man of the present day that he is brought to feel that he too is addressed by the apostle. Under the hands of Barth, the wall which separates us from the age of Paul becomes transparent. The words once addressed to the Christians of Rome are now directed to the Christians of the modern world. This commentary bristles with innumerable references to the interests which preoccupy the modern man. His heroes, his literary, scientific, philosophical, theological attitudes are omnipresent in it; and that strongly complex knowledge of the secrets of our inner selves which we nervous children of this era possess by the grace of academic and popular psychology and thanks to the efforts of our most analytical contemporaries, the novelists, is displayed and alluded to on every page. This is the background of the message of Paul to the "Romans" of today, and the content of this message is one long, ever repeated attack upon the "law" of the modern man, the *principle of autonomy,* as it is applied by him to practically every branch of human activity. Barth is concerned with it particularly in so far as it comes to expression in the reliance upon all sorts of "religious experience" within the "soul." Against this human self-sufficiency an attack is launched in the name of God, "who lives in a light no man can approach unto," who is God and not man, who is in "heaven" and not on earth, whose essence can be recognized only by remembrance of Kierkegaard's words of "the infinite qualitative difference between time and eternity." The modern Christian is reminded of the fact that the belief of the apostles centered upon the cross of Jesus Christ and that their faith in God's revelation in their master came to them only after this teacher of religious truth, this wise man, this religious genius, had died, shamefully died on the cross. Only on the basis of the breakdown of human greatness, they began to believe in the "resurrection" in which God disclosed himself to them so that henceforward they worshipped Jesus as their "Lord."

What is *implied* in this "faith" and "testimony" of the apostle Barth calls the "word." Hence his theology is also called the "theology of the word." This name is ambiguous, to be sure, for the "word" can refer both to the Bible and Jesus Christ, who according to Paul and John and the ancient Christians was the "logos" or the "word." But this name well characterizes what the Barthian theology has gradually adopted as its "program." It emphasizes again the authority of the Bible. It is a Biblical theology. Recently Barth has made it quite plain that, according to his understanding, the Christian religion derives its essence and truth from man's confrontation with the Bible. Since he is convinced of the truth of the message of the Bible, not of its "words," but of the *"word in the words,"* and of what it teaches concerning the relationship between God and man, he proposes that all true Christian theology must be an exegetical one. This meaning of the "theology of the word" must, however, be specified in so far as the term "word" contains also the reference to the "event" Jesus Christ. The central theme of this Bibical theology is therefore the consideration of the meaning of the divine revelation in Jesus Christ.

Under the leadership of Karl Barth and of Emil Brunner, Professor in the University of Zurich, this thought has been developed in two directions, both critically and constructively, negatively and positively.

The Barthians have undertaken a broad-side offensive against the so-called liberal or modernist theology, showing how it has led to a gradual dissolution of the definiteness and uniqueness of the Christian religion, how it has destroyed the foundations of the institution of the church by its reliance upon a religious subjectivism and a historical relativism, and how it has reduced religion to the status of a rather insignificant by-stander and spectator of the drama of the ordeal of modern civilization, in spite (and because) of the fact that it constantly attempted to perform an adjustment to the trend of the rapidly changing modern minds. From this theology of compromise the beginnings of which they see represented in the thought

*This article is sixth in a series "Trends in Present-Day Religion." The author is Professor of Church History and Historical Theology at the Chicago Seminary, author of "Karl Barth, Prophet of a New Christianity?" New York. Harper. 1931.

of Schleiermacher, they turn to the construction of a new positive theology which, under the hands of Barth, has begun to take shape in the first volume (531 pages) of a monumental work on "Ecclesiastical Dogmatics" which is planned to comprehend five more volumes, and toward the establishment of which Brunner has contributed a large volume on Christology ("The Mediator"), dealing primarily with the fact and concept of revelation, and a most significant and extensive treatment of Christian ethics ("The Commandment and the Social Orders"). While these works are written in constant interchange with the discussions of the modern era, they are distinguished by full references to the Christian thought of the past; particularly the writings of the two outstanding reformers, Luther and Calvin, are given prominent places in the analyses of what the church of today should think and do.

In order to understand this "Barthianism," one must keep in mind that it does not represent a simple return to traditional theology. (In so far as a return is actually achieved, it is of a most complicated nature!) Barth does not challenge the findings of modern science in so far as they apply also to the Bible and Christian history, but he claims that all our modernity does not touch the heart of the Bible and of the traditional Christian faith. This thought has been characterized as a "rebirth of the spirit of the Reformation" and especially as "Neo-Calvinism" (Barth is a member of the Reformed Church, and his earlier works prominently displayed some of the slogans of Calvinism), but he has also been condemned because of his "Neo-Scholasticism" (he does not hesitate to argue on the basis of the writings of Anselm of Canterbury and Thomas Aquinas). All these titles contain grains of truth, but whosoever uses them must remember that Barth and his followers do not simply turn their backs to "modern" theology and to the contemporary philosophies of religion and that they are not undertaking a "revival" of "old" theologies. By outlook and character, Barth is a thorough contemporary of our own era. His mind is steeped in modernity no less than that of the experts of modern science or literature.

Perhaps he is more modern than the "moderns"! He belongs to those who sense the sickness of an autonomous civilization. He feels in particular the weakness of a religious individualism which glories in what a human soul does with its solitariness. He detests the conceit of man by which he believes that he can control life and its forces by what lies embedded in his "soul" as self-sufficient reason. He himself has been one of the most ardent liberals. He once set his hopes (does he still?) in socialism. But he has also seen the war, and he has been overcome by the disease of modern civilization. He, as all of us, is an appalled witness of the ragings of a financial and economic world catastrophe which, as far as we can know, has been caused by the wit of man—and yet the wit of man cannot allay it. In its beginnings the Barthian theology was called the "theology of crisis." Thus it seemed to be classified as one of the many phenomena of the cultural crisis.

We can be certain that it is more than that. It is the attempt of earnest Christian thinkers to come to a new understanding of what they possess in their Christian religion. They look upon past and present with new eyes—what seemed dead assumes new meaning and what appeared to be much alive is found to be shallow and weak. Under their hands, Christian tradition comes again to the front, but not because it is tradition, but because it is found to contain the key to the understanding of the relationship between God and man.

That the world is not casting these new leaders aside can be judged from the attention which they receive. That they are not blind to the needs of today can be seen in the fact that one of their number (Brunner) has written the best modern book on Christian ethics and that Barth himself, although no politician or publicist, but a theologian, has become the leader in the struggle of the German church against the totaltarian state of the "leader" whose fascism is merely another phase of the self-sufficient, autonomous modern civilization, in spite of its professed anti-liberalism.

What the future of "Barthianism" will be no one can say. It is a prominent, if not the most outstanding, trend in contemporary Christianity.

WILHELM PAUCK.

Adult Education*

With the ever-increasing tendency to reduce the number of hours of work and with a tremendous number of persons still unemployed, easily twelve or even fifteen millions, in spite of the President's New Deal, there develops the problem of constructively filling all of this leisure.

Thoughtful persons in the field of education are giving time and attention to the question of how to fill this leisure hour gap in such a manner as to bring about the greatest good to the individual as well as to the community. Leisure can contribute much to the development of an individual, if properly provided for; otherwise, there is a tendency towards the breaking down of morale and character, which ultimately is bound to add considerably to the tremendous tax burden, far in excess, of the amount of money needed to be spent by any community for proper provision for such leisure.

It has been wisely said that what we earn while at work we put into our pockets, while what we spend during our leisure time, if we spend it intelligently and constructively, we put into our characters. The benefits which the individual receives from wholesome recreation and education not only enables him to live more effectively, but even in the instance of those who are regularly employed, to work more efficiently. We do just as much work in the world being happy as miserable, only we do it better when we are happy. Employers have for some time realized the truth of

*Paper read before the World Fellowship of Faiths, 1933.

this statement, and are more and more providing their employees with facilities for recreation.

Recreation consists of the type of activity which we engage in when food, shelter and clothing are provided for, through the hours of work when the individual in the community is rested and free from worry, when the physical compulsions of life are removed temporarily, and the spirit is free to search for its own satisfaction. Man shows what he really is when he is free to do what he chooses. When people are free to pursue their ideals so that their highest aspirations are realized then character is being shaped profoundly, purposefully, and constructively. If, on the other hand, an enormous army of unemployed or part-time employed, or even those who are fully employed, lack leisure-time facilities and activity, or when such leisure time activity is entirely neglected, then character is being shaped which tends toward the breakdown of morale, and which results in an indifferent citizenship and makes for destructive tendencies. The fundamental value of recreation is the development of the men and the women who will be able to take their places in society and to fulfil the requirements which society demands of them.

Learning to keep the rules of the game trains the citizen into obeying the laws of society, as well. Enforced leisure, as I said a little while ago, is growing upon us in a manner not only unprecedented, but most disheartening. We cannot help but realize that extraordinary and drastic measures will have to be taken in order to provide for the leisure caused by this prolonged unemployment. We all are conscious of the fact that great effort is being put forth to meet the bare needs of existence, but bread is not enough. Food and lodging are essential, and they naturally must be provided if men and women are to live, but if they are to live as men and women, something more is needed than a mere guarantee of physical existence.

Their minds, ambitions, and spirit must be kept alive by a use of leisure time that is intelligently and spiritually stimulating; that gives them better understanding of the vocational possibilities open to them; that helps them to realize that they are still valuable members of the community, and that they have a contribution to make to the solution of their own and the community's problems.

We read in a study made by Dr. George K. Pratt for the National Committee for Mental Hygiene, that along with the organized work of relieving hunger, cold and sickness in these times of unemployment, there must not be forgotten this year, the equally vital need of relieving the emotional strain and raising the morale of those who are made insecure. In this same study, Dr. Pratt tells us that insanity is purely a legal term, and that it has no medical standing. It merely means that a given person's symptoms of mental disease have grown so serious and his sense of judgment has become so defective that the law makes it possible for us to decide for him what measures are necessary for his proper treatment or cure. Although in the United States today, there are more than 300,000 of such insane men and women in mental hospitals, there are probably twenty to thirty times as many others who display some signs of mental disorder of such a type as probably will never bring them to a hospital. Although not in good mental health, and hard to get along with, the overwhelming majority of these people are never thought of by their fellow-citizens as mentally-sick, and yet according to modern psychiatric conceptions of what constitutes mental disorder, their worries, fears, eccentricities, and what-not make up precisely the same state of mind although in a lesser degree than that from which obvious mental disease is made. To this tremendous army of insane, and semi-insane many are added daily because of the overpowering fear of insecurity. They spend an enormous amount of time, empty time, with nothing to do. This helps to bring about this mental disorder. It is for that reason that intelligent citizens will regard the provision for constructive leisure time activity as of equal importance with that of providing food. Sir Ronald Lindsay, the British Ambassador, in explaining a recent march of the unemployed in London, said that it was largely due to the fact that they had been sitting around so long that they wanted to "kick up their heels." Even when men and women are provided with food and shelter, when numbers of them are congregated in idleness, they grow restless and even rebellious. Activity is one of the fundamental needs of human nature.

Following up Sir Lindsay's statement, it may very well be said that what is true of unattached men and women who wanted to "kick up their heels," becomes even more aggravated a problem when the heads of families congregate in relief stations, and at other strategic points, because they have not only themselves to consider, but are also harassed by their dependents. The best thinkers in the country in education and in social understanding concur wholeheartedly in this position. It is heartening to listen to men like Dr. John Finley, former Commissioner of Education of the State of New York, and present editor of the New York *Times,* who in an open letter to the Governor of the State of Illinois said:

> If the present condition of unemployment is long continued, young men and women are in danger of becoming embittered against the social order which makes such condition possible.

He believes that if these young people could be allowed the privilege of using the gymnasiums, recreational facilities, assembly halls of the many public schools, and educational opportunities of an informal nature, on a large scale, it would be most effective in keeping their bodies and minds in a healthier and happier state. As for himself, he says that he would prefer to be known in the years to come as one who stood in these days for strengthening rather than weakening education; as one who helped to modify and adjust education to meet the demands of new problems and to prepare for a new day; as one who has not discarded the great tradition of America that recreation and education are essential to public welfare.

Mr. Felix Frankfurter in an address before the twentieth annual meeting of Survey Associates, dealing with the subject, "Prevent the Terrible Psychology of Idleness and Hopelessness," spoke in the following words:

> Child welfare, health, education, recreation, security for old age, a wider diffusion of aesthetic opportunities for the masses are dictated alike by the amenities of a civilized society, and the consumptive needs of modern industry.

I cannot emphasize too strongly that the problem of morale is closely bound up with the way that an individual uses his leisure time. The constructive use of enforced leisure is quite different from the constructive use of normal leisure. The latter can well be relaxation, or it can be some form of recreation and study. At any rate, it is undertaken with a mind

free from care about other things. To use constructively the leisure forced upon one by a long period of unemployment with its accompaniments of strain and worry takes a real effort of the will and a potent stimulus outside of oneself.

Carlyle said many years ago that merely to provide the working man with weather-proof shelter in which to eat, breed and sleep is but to give him what the domestic animals already have, and surely we must think of man in terms somewhat of a higher state than of the domestic animal. All a man has to do is to live like a pig for him to be one; to act like a pig for him to believe that he is one.

The conventional modern theory is that the truth is most easily planted in the receptive minds of the inexperienced. It is piously hoped that once planted, it will survive and bear its fruit in later life. Usually, it takes more than one theory to contain the whole of wisdom. We do well to take the education of youth seriously, but so long as we take the education of the adult less seriously, great teachers will find us desert soil. Men who have given courses in connection with the New York People's Institute, with the New School of Social Research, with the great number of workers, with educational clubs in England, or, if I may be pardoned for a personal reference here, at the Jewish People's Institute of Chicago, of which institution I have the privilege of being the directing head, generally agree that the problem of teaching groups of adults is at first a trying one, but in the end is stimulating in the highest degree. Teachers cannot long hold an audience of adults unless they are prepared to go straight to fundamentals. To teach adults, the teacher must present ideas that matter to them, but which above all matter immensely to the teacher. This is the key to great teaching. When adult education has reached its full development, it can hardly fail to improve the spirit of the whole body of teachers, whether their services are given to the mature or to the young.

A very interesting observation is made by Dr. John H. Finley, the distinguished American educator. He stated that he looks forward to the day when we shall have a system of adult education which will reach every man and woman, as we are now reaching the child. I doubt very much whether Dr. Finley was thinking only of the illiterate adult or the foreigner in our midst, or the one who had very little formal education in his youth. He, in my opinion, undoubtedly meant all adults, even college graduates and holders of advanced degrees, as well as professors themselves. Indeed, the people who are in a position to profit most by what the best adult schools have to offer, are usually those individuals who have spent the most time in formal learning.

Those of us who are in the great adult education movement, conceive education as something that is never finished, but is an on-going process through life. The question arises as to how this system of schools for adults is to be brought about. Perhaps it is an unfortunate thing that American people are conditioned to think of education as something that should be paid for by taxation or by donations to institutions of learning. The question arises whether adult schools are to be financed at all, and whether in time they may not be entirely self-supporting. There is no question but that private funds do and will help support projects in adult education, but it will be many a year before state legislatures will be willing to appropriate money for adult education. Those who are charged with the responsibility of dispensing public taxes for educational purposes, with the rarest exceptions, look upon their task as one almost exclusively to be devoted to the education of the child, never realizing that unless the child, after he grows up to manhood is given an opportunity to continue to learn and to mold intelligent opinion, the country as a whole will be harassed by a huge army of grown-ups who are unfit to govern themselves, less to be governed.

If I may refer once more to our own Institute here in Chicago, I should like to quote from a catalogue announcing our adult activities. It reads: To cultivate ideal friendship and to gather into an intimate circle all who are hungering for truth and right, remembering that heaven itself can be nothing but the intimacy of pure and noble souls, shall be the end in view of all service which is rendered by the Jewish People's Institute of Chicago, and particularly of the department of adult education. Never to be satisfied until the meaning and the purpose of the world and of each individual is understood, and to reduce the world to a rational cosmos is the Institute's avowed aim.

The education of the adult and such imparting of knowledge to him as may place him in intelligent relationship to the outside world in its physical, economic and cultural aspects is a further aim. To achieve these results, the Institute endeavors to develop in the adult a taste for science, literature and the arts, and above all, to stimulate in him a desire for association with the best and the noble in human personality. This in a measure is the purpose of the department for adult education, and the proper justification for its existence. We feel that our educational efforts should not be directed to reproduce the college student, but rather that our means ought of right to be adapted to serve those adult men and women who spend their days in industry and office, and yet feel an imperative need to devote their evening time to serious intellectual study.

We make no less appeal to men or women who have been students of schools of higher learning. On the contrary, such persons feel even more emphatically than any other, the necessity for sustaining their cultural background, for widening their horizon, and for not growing stale, in their sense of human values. The courses included in the program are, in many instances, calculated to appeal to just such persons. There are many subjects that the university student knows nothing about or has not had the opportunity of taking while in college, but which he feels represents a definite need today on his part. Our policy, therefore, is definitely committed to the fundamental principle—the education of the adult. To make the adult open-minded and to enable him to appreciate human values everywhere, to see the processes of the outside world as integral phases of his own being, and the psychic processes in him as manifestations of the common mental phenomena in the human personality. This is a service which we render to the adult through our adult education activities. In fact, we render a still greater service in the end by orientating him to life, thus affecting the complete happiness of the individual in the body social. With this end in view, our institution of necessity rejects any and all doctrines which might involve it in any political or social philosophy to the exclusion of all others, and of course, abjures any purpose of propaganda whatsoever.

PHILIP L. SEMAN.

A Plea for a German Boycott

After 2,000 years of recurrent types of anti-Semitism, which really had its origin in the prejudice against Jesus as a Jew in his lifetime, we find ourselves confronted with the most formidable, dangerous and far-reaching persecution in history. Indeed, the purpose of Hitler and his unspeakable band of Nazi associates is to exterminate the Jews, first in Germany and then throughout the world. Unfortunately, there are millions of people in the world who love to hate. The Jew is always put in for good measure in any outbreak of religious or racial prejudice and persecution. The question before the house of Israel is: "Shall we take this last and most dastardly and perilous crusade of anti-Semitism lying down as in previous persecutions, or shall we meet the issue with the determination to have a decision on this vital subject in 20th century civilization?"

So far as I know, this is the first time in modern history when a political party has ridden into power in any government on the avowed and brutally frank issue of anti-Semitism. Fortunately, however, the decent people of the world see and understand that the issues tendered by Hitler and the programs announced and put into action embrace every sacred principle of freedom and civilization. Self-government, freedom of the press, freedom of speech, freedom of petition and assembly and freedom of religion have been blotted out to all inhabitants of Germany. All political parties have been abolished and it has been made a crime for any Germans to form a new political party. Labor unions have been smashed and their property and funds confiscated. Writers, actors, artists, and all others engaged in intellectual work are compelled to join a Chamber of Culture the officials and censors of which are all chosen by the Nazi government. Every aspect of democracy has been outlawed. Even the bill of rights contained in the Weimar constitution of the German republic has been abolished so that any German can be arrested and imprisoned for months or years without being given an opportunity even to hear the charge against him. *Ex post facto* laws have been decreed creating and increasing punishments for crimes previously committed. Any German's house can be invaded night or day without warrant or other legal authority. Neither the police nor the courts dare intervene.

All of these terrible things apply to the Jews, but far more than those. The Aryan formula was developed and adopted for the sole purpose of depriving the Jews of all positions of power, of all political rights, social status and even the right to earn an honest living. All positions of honor or profit in national, state and municipal government, in schools and universities, and in the professions of law and medicine have been summarily taken from the Jews. Official bodies were forbidden to buy any supplies from Jewish concerns. Jewish judges were dismissed with the explanation that no Aryan could permit himself to be adjudged by a non-Aryan. Nearly all Jewish lawyers were barred from practice and those that remain of course cannot get any substantial clients because of their handicapped position before the Aryan judges. Some universities announced that no more Jewish students would ever be admitted, others barred them for 10 years. Even in the public schools Jewish children are kept separate as educational lepers. Any taint of Jewish blood in three generations is sufficient to bring a person within these prohibitions and persecutions. In short, all of the injustices and privations that apply to other groups apply automatically to the Jews, plus a hundred other handicaps and punishments not meted out to others. And lately the evidence of the certain purpose to exterminate the Jews altogether has been revealed by the decree of sterilization of 400,000 Germans which comes so near to the 600,000 full Jews in Germany as to make the inference irresistible. First these brutes governing Germany sterilize justice to the Jews; then they proceed to sterilize the Jews themselves. Thus the war of extermination proceeds.

There are many other vital questions of liberty and civilization involved. Indeed, there would be enough in this ruthless mowing down of human rights by the Nazi government to enlist the cause of all decent people, including the Jews, if there were no special punishment of the Jews nor really any special Jewish question.

One of the most important of these questions is the unmistakable march of the Hitler policy toward war. The appeal of the Hitler leaders to the youth of the Reich is complete proof. They say to these young men: "War is horrible, very horrible, but just as inevitable as it is horrible. What are you going to do about the war that is bound to come? Do you want to win it or lose it? Do you want to be in slavery or do you want to be free?" These unspeakable rulers of Germany, Hitler, Goering, Goebbels, Frick, Rust, Roehm, Rosenberg, have burned all the great German books against war, have ostracized, exiled, put in concentration camps and tortured all the great scholars of Germany whose voices were ever lifted for world peace; any speech made publicly in Germany on behalf of world peace is treason to the government and drastically dealt with. The withdrawal of Germany from the Disarmament Conference on the very eve of a disarmament proposal, and her withdrawal from the League of Nations and the World Court almost immediately thereafter, are further proof of the intention of Germany to rearm, to remilitarize the country and to make demands upon the other European countries which, if not complied with, will be met with the alternative of war.

Now what can the American people in general, and the Jews in particular, do about this? No resolution, no voice of protest, no prayer of supplication can reach the German people with the airtight censorship that exists. No word of ours can ever reach German ears either by mail, telegraph, telephone or over the radio. There is only one way in which we can defend against this unprecedented menace and that is by economic pressure commonly called a boycott. This type of individual boycott must be clearly distinguished from an official boycott which is governmental. A governmental boycott is a good deal like breaking off international relations, it is the prelude of war. An individual boycott or refusal to trade with or patronize is entirely different. It does not involve in any sense, in international parlance or otherwise, the question of war. When our government threatened to boycott Henry Ford on the question of codes and blue eagles, no one ever claimed that such boycott would involve war. Indeed, every decent person is an actual or potential boycotter in this sense. Suppose a member or group of

the underworld, the Capone or Touhy gang, got control of one of our department stores on State Street. No decent Chicagoan would patronize such a store and an immediate and automatic boycott would be on. That has no possible relevancy to war. I repeat that this temporary boycott, temporary until decency returns to Germany, or, which is the same thing, until the Hitler gang is removed, is the one method by which civilization can protect itself against the success of Naziism, which may mark the downfall of civilization itself. For if Hitler's Germany prospers economically his power will be riveted and the Jews doomed.

It is sometimes said that the Allies have driven Germany to these extremes, that France and England should have released the German people from the burdens of the Treaty of Versailles. The revolt of the German people against the injustices of the peace treaties and their demand for equality in the family of nations have for years met generally with the approval of the American public. Indeed, I may be pardoned for saying that I have spent time almost equivalent in its entirety to a whole year in getting up plans and in conferring in Europe and this country with the various powers with a view to cleaning up the war mess and relieving Germany from some of these tremendous burdens. Yet the methods pursued by the Nazis, the brutality of the storm troopers, the deliberate focussing of hatred on the Jews, the revival of militarism and medieval brutalities, the incendiary teachings of Hitler's "Mein Kampf," the selection for national honor of such criminal figures as the assassins of Rathenau, the attempt to make all religion the mere tool of the state—these things have convinced countless millions of Americans that the third Reich represents an acute danger to all the principles and ideals of human freedom and to all hope of world peace.

The complaint of the Nazis has been the injustices of the Versailles Treaty under the control of the Allies. Now if that is the basis of Nazi action, then it would be logical, though brutal, for them to practice these cruelties upon Frenchmen, Belgians, etc. That would be a sort of natural, though brutal, revenge. But on what principle of logic, sense, or decency do the Nazis persecute, torture, imprison and kill their own people for the grievances claimed against other people? This is iron-heeled tyranny, internecine and fratricidal, not revenge.

We are in a fight in which every citizen who has any feeling of justice, decency, or sympathy must join. Economic pressure upon Germany is indispensable to results. For Germany is 45 per cent industrial, and the German industrialists have been the only important propertied class that has backed Hitler. Hitler's economic success is absolutely indispensable to his projected war program. To defeat him economically is to prevent war. That is the only way. We have only one course to pursue and that is to make effectual the boycott of German goods and German ships. We must bring these things home to all classes of people, especially in this country. Jews and non-Jews who feel the call of liberty, of decency, of the very fundamentals of civilization must carry on the fight.

SALMON O. LEVINSON.*

* Mr. Levinson, internationally famous as the author and advocate of the Outlawry of War, is Chairman of the "Chicago Committee for the Defense of Human Rights Against Naziism."—Editor.

Beethoven or Hitler?
1823—1933

Is this the Land that gave the Muse
Such heaven-sent themes, grand symphonies;
The same, perchance, we now accuse
Of ancient wrongs and bigotries?

No, not the Land! 'tis but the Man
(Fanatic symbol of defeat)
Who would invoke an outworn plan
To remedy old hurts that heat

The brain, and make destructive force
The ruling God, where once the Muse
Bespoke an All Embracing Source . . .
A world where beauty would diffuse

Eternal love of liberty
And progress. Is not this the aim
Of art, and all humanity?
Shall we permit Usurper's fame

To so debase the structure wrought;
To vilify and desolate
An honored race whose peace was bought
Not with brutality, nor hate?

Oh, Babylon! we weep once more
For tyranny that stalks abroad,
Remembering how, in bygone lore,
We sought surcease from strife and sword.

Embattled, now we take our stand,
Nor count the smallest effort lost
If by our act, our work, our hand,
We do but stem the holocaust.

Each written word, each protest made,
Reverberates through town and hall,
So shall the miscreant be flayed . . .
And, hearkening, may heed the call!

FRANCES HOFFMAN BERAN.

No Words Known

There are no words known
nor poets born nor thoughts
articulate equal to the description
of one primeval thing.

This thing is not love
as the poets and ploughmen speak of it,
but my love for her that bore me
and of my own youth.

I will make patterns of memories
and you will not see that these patterns
are old designs of old figures
dug up from Babel or Zimbabwe.

But of my youth and the love
of which the poets are silent
I will make you no patterns
for fear of your laughter and of my own tears.

R. A. REYNOLDS.

Prayer

God, grant me for the coursing of one day's sun
Your own omniscience.
Lend me the eyes of the All-seeing.
Unfold for me
Within a crumbling fence-post
The semblance of a heaven-reaching forest-tree,
In a limping and defeated horse the possibility
Of his yet running a successful race.
Upon a disillusioned countenance
Reveal the trace of earlier joy,
In a murderer barred with iron
The tattered shred of your divine essence.
God, the infinite delver
After the hidden things of every soul,
Spare me the limitation of earthy critic's eye.

MARGARET LATHROP LAW.

A Parallel After Nineteen Hundred Years

I

A Dialogue of A. D. 27, and Its Aftermath.

A discipline of John the Baptist pleads with the Prophet:

"Dear Master, I humbly urge you to make no further mention of Herod and Herodias. Already your denunciation of their marriage has been brought to them by zealous spies in your congregation on Jordan's bank, and I am told has lashed them into a fury against you."

The Prophet: "But how can I be silent about them? When I call upon all men to repent, and declare that God is no respecter of persons in requiring abandonment of evil, shall I fear to warn transgressors because they boast royalty, wealth and power?"

The Disciple: "Not one of us, your followers, doubts your courage even unto martyrdom if the call should come—and it seems near for you now unless you cease branding the rulers—but why we specially implore you to leave them out of your preaching is for the sake of your career itself, and this great reform work just now at high tide of success. You are, we believe, seriously crippling your immense influence for good upon thousands of lives by incurring the wrath of those two prominent wrongdoers. Is that good judgment, or wisdom? Above all, is it loyalty to your wider mission to these times and to the multitudes of bewildered and hitherto unshepherded people whose hope is just beginning to respond to your noble message, and whose souls are so ardently welcoming your spiritual leadership?"

The Prophet: "But my dear well-wisher, do you not yet realize that there is a voice in the heart of man, often bidding him to do what seems against human prudence and wisdom? In spite of all counsels of silence and evasion, that whisper can awe its hearer more than the roaring of a storm on the hills or of a lion famished with long fasting. It both summons unquestioning obedience and empowers its human messenger fearlessly to cry aloud in the wilderness of life, 'Thus saith the Lord!' It is to that bidding that I have harkened when confronting the mighty with divine reproof, and to it I shall still submit my own preferences though the penalty be the destruction of my body."

The Disciple: "But, beloved Master, it is not from that physical sacrifice that we would dissuade you; we know well how unstintingly you are ready to make it. No, it is the imperiling of your great usefulness by continuing to arraign the powerful of this world, that we so deplore. You have brought to repentance and baptism, this year alone, nearly two thousand persons. Have you not considered how vast a throng only ten years more of such harvesting would assemble? And yet that multitude of the future are to be consigned—I speak without harshness—to heart-rending disappointment and spiritual loss by your resolve to intervene in what Herod and Herodias consider their domestic concerns and in no way whatever your affair! Are you then so sure, after all, that such a course is the veritable leading of the Voice?"

The Prophet: "I attend to every word you say, my dear companion, and yet cannot abate a jot of my conviction. For me to gloss over and maintain what I believe would be guilty silence concerning wrongs which the powerful of this world think they can indulge without fear of indictment, would work more harm in the end to those new converts of whom you speak, than all my preaching to and baptizing humble folk could ever remedy. If my death can bring acknowledgment of divine truth, and disclosure of evil in high places, I shall have sold my life at a goodly price. The future is in the hands of him who called me to his service in my childhood. My care now is only to be faithful and daring enough to utter without bitterness the truth, which although not pleasant either to speak or hear, is clean of compromise and evasion. So will my own truer safety and the people's welfare be best assured, no matter how menacingly the transient suffering may loom. So let us take up again our great privilege of witness-bearing, my beloved comrade, and with God be the outcome!"

The Prophet and his follower then stride toward the shore of Jordan, where throngs waiting with the Syrian sunshine bright upon their medley of attire, wave welcoming hands and call greetings in reverent chorus. But beyond their assemblage John sees what the others have not noticed—a band of Herodian soldiers in glittering armor, approaching within hearing distance of his voice. The stout heart beneath the garment of camel's hair beats faster at the sight, but does not quail. He boldly begins:

"This Voice crying in the wilderness calls upon every transgressor to confess and forsake sin, and repenting thereof to come to this pledge of cleansing by baptism in God's sacred river. Whether the impenitent and rebellious who refuse this offer of salvation be now within hearing of this appeal, or learn of it only through their emissaries, makes no difference in its warning. All have sinned against the God of holiness. He holds no earthly dignities in respect apart from inner truth. You Pharisees and Sadducees amid this throng may not escape his displeasure because of your punctilious rules and pious speech. Nay, these will but add to the burden of your guilt if from your hearts you forsake not pride and the plundering of the poor! O generation of vipers, who has warned you to flee from the wrath to come? Think not to evade the consequences of spiritual double-dealing by saying, 'We are safe, for are we not the accredited representatives of an historic Church?' and that 'God will think twice before condemning such religious leaders as we, no matter how the madcap prophets rave.' But now yet higher in worldly authority and power than you who listen here, are other defiers of the divine righteousness—to them no less than to those standing before me, this voice on Jordan's bank must cry!"

The instant the Prophet utters the last sentence, the soldiers begin thrusting their way from the outskirts of the throng toward its innermost circle. Their shoving arms and hips, gruff commands to the closely-crowded men and women to give them passage, and the clank of their armor and scabbards, attract frightened attention. But the unfaltering voice becomes only the more vehement as the guards advance:

"If any hearing these words have the ear of the Tetrarch of Galilee and of her whom he unrighteously calls his wife and she herself wickedly vaunts herself to be, let them be truthful messengers and convey to their royal superiors this declaration from the Most High uttered now through his poor servant:

"This union that you shamelessly flaunt before the

people of your dominion and all other regions, is an affront to God no less than a flaming scandal to men! By this and the other evils whereof you twain are guilty, the Voice crying in the Wilderness proclaims that you are provoking God's anger and the abhorrence of all clean-minded people. Repent, ye Mighty, who are in his sight only weak and poor and naked to the impending retribution of offended righteousness! Instantly cease your defiance, and make utmost amends of contrition and justice, or all your pomp and authority will be swept from the earth as refuse is purged from the paths of men. Yea, the axe is laid also unto the root of your corrupt tree, even yours, O Herod and Herodias, miserable and doomed except ye forsake your iniquity!"

The soldiers, who have made their way directly in front of John, now instantly close in about him and violently pushing away the few bolder ones in the throng who attempt to interfere, they march away with the Prophet closely hemmed within their armored ring. But as he strides dauntlessly erect among his captors his disciples behold a brightness resting upon him like a golden aureole of resolution and spiritual peace. And the bereaved assemblage seem to hear also from beyond the river another Voice saying:

"He was a burning and a shining light. A prophet? Yea, I say unto you, and more than a prophet. For among them that are born of women there has not arisen a greater than John the Baptist."

II

A Dialogue of A. D. 1934, and Its Aftermath.

A leading Layman of a city church pleads with the Minister:

"Dear Doctor, of course no one could mistake the references in your sermon last Sunday to our wealthiest and most influential parishioners. Already, I am told, your denunciation of the manner in which they acquired their riches, and of what you termed their flaunting of them before an impoverished and depressed community, has been brought to their ears, since they were not present at the time, by some whom you designate as 'social climbers' in the congregation, and has violently angered them. I plead with you for the sake of the peace of the parish, as well as for your personal welfare, not to make any further mention of such prominent persons and their affairs."

The Minister: "But how can I accept your suggestion? The bringer of God's message to all the people dares not make Him such a respecter of persons as to excuse in a wealthy man what He reproves in one poor and without worldly influence. Whatever the penalty of the right dividing of the word of truth, I must be ready for it. When anyone can show me how the enrichment of a family by legalized exploitation of any such gifts of God to all mankind as coal, ore, oil, and the land itself in which all such treasures are deposited, is any less robbery than an unemployed man's seizing of a bottle of milk or a few groceries for his starving family, I will keep silence about the rich and powerful, within or without this parish, but not till then! In God's sight and according to his book that is so glibly called 'good,' it is not right for any individuals to acquire or hold fast to any such property whatsoever."

The Layman: "I wonder if you realize, Doctor, that if this particular family were to be goaded into withdrawing their financial support, we should have to discontinue much of the work of our Chapel among the poor on the other side of the city, cut down our contributions about thirty per cent to Sunday-school work, charities and home and foreign missions, and undoubtedly be obliged to dismiss the solo singers in our choir. Also with great reluctance I shall have to add that we could not maintain your own salary at more than three-quarters of its present figure."

The Minister: "And yet, dear friend, for one ordained to be God's messenger to keep calculating and guilty silence about justice and truth among men, in order to avoid such sacrifices as you specify, would be a delinquency more culpable than any sin committed under the influence of the passions."

The Layman: "But I have not reminded you of a still more unfortunate result that continuance in your present course is sure to produce. Your own career, and the great reform work which you have so well begun against civic corruption, 'boss' rule and protected wickedness in this city, are jeopardized by what is already called your 'persecution of the rich' and 'enmity against our leading public benefactors.' All of us who admire and wish to follow you, are sure of your courage even to martyrdom, but the very reason we urge you to cease stigmatizing our most prominent family is because your influence for good upon thousands of others will be seriously crippled by such a course. This seems to us—and you must forgive my bluntness—a fanatical hostility to just one man and his wife whom you consider outstanding wrongdoers. Is that good judgment? Yet more, is it loyalty to your own noble mission to these times, and to the great numbers of people beyond as well as within our parish boundaries who are looking to you as spiritual leader of the community? It is this disproportion between the cause of the present misunderstanding, and what is almost sure to be its regrettable outcome, that chiefly troubles your friends."

The Minister: "My dear well-wisher, however much danger there may be in my course, it is too clear by this time for what you call any 'misunderstanding.' Still, as of old, a man may hear in his heart an unmistakable voice, often bidding him do what runs counter to human discretion and wisdom, and calling for prophets daring enough to obey its commands as faithfully as its great messengers of earlier ages. That inner Word itself empowers its human proclaimer to 'prepare the way of the Lord' in our modern 'civilization,' which for millions of our fellows is indeed a wilderness in the midst of divine plenty. Worse than the ravages of locust swarms are this day's pitiless devourers of the people's God-given inheritance—exploitation, greed and injustice—that through corruptly legalized usurpation of the necessities of life, enrich the few at the cost of the suffering many. And if, where God intended all the land to blossom as the rose with human happiness, there still stretch the weary sand-mountains of bodily need, and barren valleys of the soul's thirst, how can that lover of his disinterested children fail to summon anew to his more perilous service at least a few, who girding themselves with the camel's-hair garment of lonely faithfulness, and nourishing their audacious spirits with the wild honey of truth's bitter-sweetness, will cry aloud in our own time, 'Thus saith the Lord!'?"

The Layman: "With deep respect for all you say, and bidding you God-speed in the most venturous crusade that calls you, let me as the last plea remind you

of the increasing size of the classes you are presenting each year for Confirmation. During the next ten years, if you can only see your way now to refrain from assailing the influential people, you may well expect to lead into the fold of the Church more than twelve hundred persons. And yet that throng of the fruitful years to come are to be all but totally disregarded—I say it without severity—through your resolve to criticize what the family you attack consider wholly their private concern. Are you sure that such a choice is your real inner guidance?"

The Minister: "Yes, dear friend, I still believe it so, and that for me to keep silent about what these and other prominent Church-members throughout the country think they can continue to do without fear of challenge by the clergy of all faiths, would actually work more harm to those twelve hundred prospective communicants—most of whom would be our best young people—than all my preaching in the name of him who drove the money-changers out of the Temple courts, could ever counteract. If my forfeiture of position, salary and even bodily safety can make more real to our time the example of that divine daring, then I shall have delivered up those mere temporal goods at a worthy price. And now, although I fear it will shock you to learn what I next purpose to do, after carefully weighing every word that you have so earnestly spoken to deter me, I am going this very noon to the street in front of the great mill which these leading parishioners of ours control. There I intend to march, in my clerical attire, with the men and women strikers now on their picket-line of protest against starvation wages, exhaustingly long hours of toil, and the hiring of professional strikebreakers under police guard to filch their positions and the meager earnings of their slave-driven labor!"

The Layman: "Sincerely I honor your courage and prophetic devotion, dear Doctor, and however insistently I have sought to dissuade you from your sacrifice, I clasp your hand now in warmest affection and the honor due to self-dedication in the spirit of the Crucified. Henceforth I shall always be able to declare, 'I knew a *man!*'"

The Minister and his companion then walk toward the factory street, where the long line of picketers in poverty-stricken garb, and with their pinched faces showing pallid against the drab background of asphalt and stone, at once recognize the outspoken clergyman and wave their thin hands in greeting. And then when they see him bid good-bye to the man accompanying him, and actually join their weary procession, they begin to cheer as loudly as they dare.

In the meantime the police on guard about the mill property can scarcely conceal their amazement, and the lieutenant in charge begins hurriedly conferring with the motorcycle force armed with riot guns, and the driver of a waiting patrol-wagon at the curb.

As the Minister continues to pace the long circuit which the picketers maintain, he feels the deep thrill of the revolt and sure advance of the whole earth's laboring masses, with whose great company he has now so openly chosen to identify himself, rather than be suborned by the approval and lavish favors of their industrial masters. And when a young woman striker, with a radiance in her wan face such as he thinks must have shone in that of her sister, Jeanne d'Arc, five hundred years ago, cries in a voice that carries into the factory itself where the strike-breakers can hear it—"Join the Union!" and all the other marchers unite in an answering shout stormy as a tempest against naked cliffs—"Don't scab!" the Minister hears through the rough words the call of Labor's approaching victory itself. The oppressed proletariat, the united workers of the world, are his fellows here in the menacing street scene of the city that once had seemed to him only the domain of an owning class able to further his own advance to churchly prestige. And now so different an ideal has won his loyalty to the death, if need be!—to join the exploited ones of earth in overthrowing all the Bastilles of Privilege no matter how savagely these are still held by their panic-stricken defenders.

Then while the plodding picket-line comes to a halt at a signal from the Minister by uplifted arm that he wishes to speak to those who compose it, he calls in vehement tones emphasized by the sounding-board of the factory facade:

"Be of good courage, my brothers and sisters! God surely hears your appeals for justice and is well aware of the sufferings of yourselves and your children because of heavy bondage and your bitter exclusion from the good things of life he meant all to use and enjoy in fellowship."

But while he is so addressing the picketers, the representative of his Church who also controls the factory, suddenly comes to an office window over the main entrance, accompanied by his wife. The faces of both are white with indignation at the Minister's encouragement of the strikers, and they believe they need only look at him in this way from their gloomy modern Machaerus fortress, to terrify him into silence. But the result is the opposite. His unfaltering voice rings yet more incisively against the wrathful hearers in the window:

"It is not lawful in God's sight, however legal it may be by human decrees, for you to have such autocratic dominion over your fellow-men. You dictated what wages these outcast men and women now tramping this street below your stronghold should be granted, in order to maintain your profits at the level you demand, with no consideration of the health and protection of their own or their children's lives. Your refusal to consider their welfare before your own gains, is enough to drag down the whole structure called 'civilization,' if persisted in by you and your fellow exploiters. And your importing of other workers, consenting because of fear of starvation to accept such despicable wages and conditions, against which these, my fellow-marchers in a worldwide warfare, are contending, is but added proof that you, the claimers of an 'ownership' which God completely denies, are making legal fictions your intrenchments, the corruption of the sources of public information your poison-gas, brutality and intimidation your shrapnel and bayonets of insatiable greed, and churchly regularity your adroit science of camouflage!"

The two faces at the factory window alternate in the blast of this indictment, between waxen pallor and the scarlet flare of uncontrollable anger, which reaches its peak as the entire throng of picketers break into shouts and handclapping of approval. Then some abrupt order is issued by the infuriated master and mistress of the mill, for from another window a signal causes the police before the doors to spring into instant action, thrusting the strikers roughly out of their path and closing about the Minister whom they hurry

to the patrol-wagon. Preceded by the motorcycle squad sounding their whining sirens, the vehicle sweeps the captive away to prison to be arraigned for inciting to riot, but not before he has waved an undaunted farewell to the picketers and been acclaimed in response by their cries and gestures of indignant sympathy and affection.

At the same time some of them think they hear even through the insensate wailing of the police horns a voice whose accents they know that their stolen leader and friend will also discern in spite of the pandemonium now raging about him:

> Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets. . . . Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you. . . . Well done, good and faithful servant!

ELIOT WHITE.

The Study Table

Science Up to Date*

"The New Background of Science" is the eighth of a series of sound technical treatises and semi-popular expositions that have issued from the pen of Sir James Jeans during the past fifteen years. This latest product is intended by its author as suitable reading matter for the well-known "intelligent layman." Perhaps it is; especially for one of that genus who has previously negotiated "The Mysterious Universe." It must be said, however, that the argument of the book will find ready acceptance only among those readers who clothe their "science" in a somewhat mystical garb. They must be prepared for diaphanous robes woven of "waves of probability"; for units of energy—electrons, protons, photons, etc.—that, combined, form the atoms of, say, oxygen and gold, calcium and radium, hydrogen and iron—but which, nevertheless really have no material existence; for a universe void of "solid pieces of matter which persist in time, and move about in space"—matter being, by the aid of appropriate mathematical symbols and formulae, "resolved into events"; events, "and not particles," constituting "the true objective reality."

Matter, as ordinarily understood, "the matter of solid objects and hard particles," has to Jeans "no existence in reality," and only appears to exist through our observing non-material things in a confused way, through "the bias of our human spectacles"—i. e., through the agency of our senses, misled, perhaps, by the impact of streams of non-material photons, known to us more familiarly as rays of sunshine or the radiation from an electric lamp.

To ordinary common sense there is a great deal of conjecture in this new work of a justly famous physicist which is not only unacceptable but even sounds like verbal nonsense. But it is precisely the author's purpose, or at any rate one of his purposes, to show the intelligent layman wherein his common-sense view of the physical and mental worlds is wholly superficial and erroneous. Pure mathematics reveals to the open-minded student, Sir James believes, a world, not of physical forces and matter, but of thought. Here Bishop Berkeley, Mary Baker Eddy, and what Sir James calls "science" apparently meet on common ground—all harking back to Plato and the fourth century B. C.

To Jeans, "pure" mathematics and science are equivalent terms; hence his volume is entitled, not "The New Background of Mathematics," or "of Mathematical Physics," but "of Science." For some of us, however, a *mathematical* proposition merely asserts an implication between two propositional forms, regardless of content, its aim that of establishing hypothetical propositions; whereas a *scientific* proposition is a categorical proposition that can be established by empirical methods, by observation and experiment only. One certainly cannot establish by empirical means that "the present situation in physics is not that something mental has come into the new picture of nature, so much as that nothing non-mental has survived from the old picture." But this is the basic "mathematical" hypothesis of Jeans's "science"!

Sometimes, however, Jeans speaks as a scientist in the proper meaning of that word. After numerous assertions such as that the new quantum theory has done away with any sound reason for accepting as "real" the universe revealed by our human experience, that the material universe of common sense has been annihilated by modern "science," he makes the following admission:

> Yet the fact that the search for a physical reality underlying the mathematical description of nature has so far failed does not of course imply that the search must forever fail. We must admit it as conceivable that the further advance of science may yet clothe our present mathematical abstractions in new dresses of physical reality, and possibly even of material substance. . . . It may perchance restore mechanical properties to nature, space-time may prove to be a real substantial island floating in something which is not space-time, and so on—nothing can be ruled out as impossible.

But the book ends on the old note: "we may say that present-day science is favorable to idealism"—idealism in the Platonic-Berkeleyan sense, as opposed to realism.

> In brief, idealism has always maintained that, as the beginning of the road by which we explore nature is mental, the chances are that the end also will be mental. . . . Much, and possibly all, that was not mental has disappeared, and nothing new has come that is not mental. Yet who shall say what we may find awaiting us round the next corner?

It is my duty as a realist, in the philosophical sense, to utter formal protest and caveat against this viewpoint, only too popular among our mathematical physicists. Nevertheless, Jeans is a great physicist and a splendid teacher. Nowhere else can one find quite so clear an account of the quantum theory and of certain aspects of Relativity as in this volume.

In "The Expanding Universe," the eminent Cambridge professor of astronomy sums up the latest hypotheses regarding our universe of stars and galaxies. These hypotheses conclude that our universe is being rapidly dispersed by riding, so to speak, on or in the periphery of a rapidly expanding space-time continuum, much as the painted ornaments on the membrane of a balloon move away from the center and from each other under increasing inflation. The cause of the inflation

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*"The New Background of Science," by Sir James Jeans. Macmillan, $2.50.
"The Expanding Universe," by Sir Arthur Eddington. Macmillan, $2.00.
"The Universe of Light,," by Sir William Bragg. Macmillan, $3.50.

or expansion is the "cosmical constant," primarily a symbol invented to represent the dispersive force, as opposed to the gravitational constant of Newton and his disciples. Newton, as every schoolboy and girl know, demonstrated that the force of attraction between large bodies diminishes inversely as the square of the distance. Einstein suggested that there was in nature an obverse law of repulsion which, instead of decreasing with distance actually increased, the masses farthest removed having the highest speed of recession from the point of origin; hence the enormous velocity of recession of the far distant spiral nebulae, fragments of an expanding (or exploding) universe.

In the limited but unbounded spherical universe of Einstein, there was matter but no expansion; the illustrious Holland astronomer deSitter then invented a universe that contained virtually no matter but was nevertheless undergoing rapid expansion, the formerly contained matter having, so to speak, expanded away into nothingness! Neither of these conceptions—mathematical models—being in accord with the advances in present-day astronomy, models representing intermediate stages of stellar evolution were fashioned by Friedman and Lamaître. Of the creation of models there appears to be no immediate end. Eddington finds in the various successive mathematical constructions not formulae mutually exclusive, but supplementary models, representing the universe as it originally was (Einstein's static world) and the various stages through which it has passed, is passing, and will pass. The facts upon which these successive model universes are based are by no means abundant, but the restriction of data affords all the more scope for the mathematical imagination—disciplined always, however, by the requirements of logical development.

Given the universe as revealed today by the newer physics and our colossal modern telescopes, with their accessories, plausible—and highly interesting—hypotheses can be advanced by way of interpreting the behavior of atoms and stellar galaxies, or of the universe viewed as a unit. Perhaps its ultimate destiny has already been accurately foretold—perhaps not! What perplexes even the most poetic physicists and astronomers today is the problem of origin. As Eddington puts it, "the beginning seems to present insuperable difficulties unless we agree to look on it as frankly supernatural."

Those who have read Sir Arthur's more popular books will not be surprised to learn that he feels "we may have to let it go at that." But it should be added that in the present study he has carefully avoided statements that merely evoke the resentment of those who like their science free of romantic impediments. It would be difficult to imagine a similar task more ably or more interestingly performed.

The last of this trio of new works by distinguished British physicists is Sir William Bragg's "The Universe of Light." Sir William, unlike his two colleagues, leaves theorizing to the philosophers; he is content to enumerate facts. This he does in so admirably lucid a manner, displaying his profound and familiar background, that at the end of the book the reader knows everything that anyone but a technical worker needs to know about the nature of light, sight, color, and the history of theories of light. Because light is a far more complex subject than sound, this book is more advanced than his previous work on the latter phenomenon; but it is nowhere technical or unclear. Bragg's style always is as translucent as his subject. There are 26 illustrative plates, two of them in color, besides numerous line-drawings in the text; the only objection to be made to the plates is that the author has tried to crowd in too many subjects for his space, and hence the colored plates, which should be most helpful, become instead rather confusing. But the book as a whole deserves the highest commendation, and will be especially useful to those readers who have heard vaguely that light was once considered a corpuscle-phenomenon, then a wave-phenomenon, and is now thought to be both; Sir William makes this, besides other vexed problems of a very complicated physical field, beautifully plain.

As I noted above, Eddington in his latest volume subdues his metaphysical views to his scientific findings; Jeans, unfortunately, is still enthralled by the misty world of speculation. Bragg has never erred in this respect; he keeps his physical experiments and his philosophic views (whatever they may be) in the separate compartments in which they belong. The result is that the layman will learn more of the actual facts of the universe from ten pages of Bragg than from twenty of Eddington or fifty of Jeans; and teaching the actual facts of the universe is the real function of physicists, chemists, and astronomers.

MAYNARD SHIPLEY.

A Study of Tagore

This neat little volume* presents the text of a lecture delivered under the auspices of the India Institute of Die Deutsche Akademie, at Munich, Germany, on November 25, 1932, by Dr. Taraknath Das, an Indian patriot and scholar, well known to readers of UNITY for his articles and reviews in these columns. It is throughout a sympathetic and illuminating study of one of the truly great minds of our time.

Dr. Das shows how Tagore—*Rishi* (sage) Rabindranath, as he calls him—is in the great tradition of modern India as glorified by Ram Mohon Rai and the Brahma Somaj. His grandfather was "not only a friend of Ram Mohon Rai, but was a firm supporter of all the movements for religious, social, educational and political regeneration of the country." The author has no sympathy with the idea that Tagore "is the product of western thought in India." He calls the notion "absurd." The fountainhead of his inspiration is India, and his work is only a part of an old and rich literature in Bengalee. In future years, "Tagore will take the same place among Indians as Goethe does today among the German people."

After this preliminary estimate of his countryman's character and genius, Dr. Das enters upon a careful analysis of Tagore's religious, social, and political ideals. He rightly emphasizes that Rabindranath's religious ideas, beautifully expounded in the "Sadhana" and the "Religion of Man," are "the foundations of his social and political ideals." His thought, in other words, is a unit, fundamentally spiritual, and thus essentially Indian. One can see, as one turns these pages, the profound influence which Tagore has had upon his country, predominantly in the fields of education and art. That renaissance of native culture, for the sake of which Gandhi would win freedom for his country, is in our time largely the work of this great soul. It is for this reason that Tagore, although so

*"Rabindranath Tagore: His Religious, Social and Political Ideals." by Dr. Taraknath Das. Published by Saraswaty Library, Calcutta, India.

different from the Mahatma, is central to the movement for *Swaraj*. "Rishi Rabindranath is the most outstanding product of awakened India, a country which once gave civilization to the whole world."

Dr. Das concludes his lecture with a tribute to "those Germans" who have in the past helped on a better understanding with India, and "who will in future help the cause of remaking the 'world of tomorrow' on the basis of universal Humanity, Peace, and Freedom." We wonder where "those Germans" are today!

JOHN HAYNES HOLMES.

Some Local Poets

Though small in area, Connecticut is richly articulate in lyric voices. "Connecticut Poets"* presents a felicitous assembling of native singers that measures up in full to our expectations. With a sure instinct for individuality, variety, and inclusiveness, Mr. Harrison has drawn upon the lyric resources of Connecticut in a manner that cannot fail to please.

Especially noteworthy is the introduction by Lucia Trent and Ralph Cheyney who tell us that "now when knowledge has so far outstripped understanding there is immediate and imperative need for interpretation, for poetry." With a faith born of their conviction that poetry is a vibrant force to remould spiritual advance, they maintain that "poets are still seekers" and should express in their work a search for solutions to the evils that confront an industrialized world." Although conceding the value of poetry that transcribes the beauty of forest and meadow, Lucia Trent and Ralph Cheyney lament that fact that Connecticut has not yet emerged from the cocoon of the past to "interpret the contributions which science does make to human advance" and to hasten "the Golden Age that lies ahead."

"Connecticut Poets" can take its place in the procession of Henry Harrison's state anthologies with justifiable pride.

ETTA JOSEPHEAN MURFEY.

Social Vision Poetry Sweeps Ahead

That poetry is definitely leaving behind both the marshes of despair and the petty formal gardens of stilted prettiness, the affectations of both modernist experimentation and outgrown "poeticism," is delightfully shown in two current anthologies. Ellen M. Carroll has chosen for "The Choir Practice Anthology"† the cream of the poems which have appeared during the past several years in her poetry column in the Charleston (South Carolina) *Post*, and has included several contributions to UNITY in her stimulating collection. Both social and spiritual vision are revealed in a number of the poems—notably in Georgiana Bole King's "No More the Rhythmic Motor," concluding, "Hungry hearts have not the will to dream," a statement this volume disproves; Seymour G. Link's "God Did Not Make the Cities," with its plea "that life may stride with free ungirded loin, that man may make a home"; and Ralph Cheyney's "Heart Versus Mind," urging that "the mind and the heart in jubilance mate."

Katherine Hunter Coe, in the first volume of her "Poems of America,"** also represents UNITY contributors and other poets of the new vision, especially noteworthy being Louis Ginsberg's praise of humility in "Mountain and River," and Thomas Curtis Clark's protests against war and plea in "A Song for Morning," that singers "learn the fresh songs of a new world-affection."

LUCIA TRENT

*"Connecticut Poets, an Anthology of 88 Contemporary Poets." Foreword by Lucia Trent and Ralph Cheyney. Published by Henry Harrison. $2.00.

†"The Choir Practice Anthology," edited by Ellen M. Carroll, Paebar Co., New York.

**"Poems of America," volume 1, edited by Katherine Hunter Coe. Channing Press, London.

More Social Vision Poetry*

The sins and crimes of man are simply fruit from an evil tree
Whose roots run down to a sour soil of greed and slavery;
We must plough deep the choking weeds of the world's unequal toil
And then man's life will grow fair and sweet in a fairer sweeter soil,

so declares Rev. Vincent G. Burns in his book of plea and prophecy, portraiture of our pseudo-civilization and consecration to the spirit that shall yet redeem the world, "I'm in Love with Life." He sees all the people of all the earth as "veritable Christs in prison." The world has need of such visions as Burns'. Whether in his humorous verse, his unflinching pictures of the horrors of war, against which his anthology, "The Red Harvest," was a resonant thunderbolt, his equally damning portrayals of the horrors of peace which is no peace, his tributes to heroes and heroines of life and of the struggle for social justice or in his religious poems, his is a voice boldly upraised for brotherhood, clearly phrasing social consciousness. One might wish that some of the poems had been omitted and most of them polished, but here is a book you should not skip.

From a Gibbon who "dared to dream" up through primitive, pagan, medieval and scientific man to Gandhi, who

. . rules his country's thought from mercy's throne,
A modern prophet free of sinful taint,

Tom Sweeney masterfully paints the vivid pageant of the progress of man in "Sunward." Rarely has a poet dealt with so colossal a canvas as this survey of man's search for truth, rarely has so much thought been condensed into an outline of discovery so brief, less than 150 pages of sonnets and descriptive verse—and rarely is as Herculean an effort in the arts as successful artistically. The effect is labored at times—you could not expect otherwise, but the book rises at other times to high poetic points. His well received "Horizon Frames" stressed the unity of all life; his present contribution shows how "we shape the paths on which our feet are led."

Epic in scope, too, is "Barabbas" by Sara Bard Field, a tribute to Jews by a non-Jew which by its intense fire should kindle in every reader passion to stop at once and forever not only all anti-Semitism but also all militarism, all war. Though Biblical in setting, making the contact of Jesus and Barabbas light the pages of history, this magnificent poem showing how the suppression of a people has been converted into its spiritual strength is all too timely. May it help wipe from gentiles the scarlet blot of Hitlerism! To quote a phrase from it, this book cannot help but "serve a

*"I'm in Love with Life," by Vincent G. Burns. Published by E. P. Dutton & Co., Inc., N. Y. $2.50.

"Sunward," by Tom Sweeney. Published by G. P. Putnam's Sons, N. Y. $2.00

"Barabbas: A Dramatic Narrative," by Sara Bard Field. Published by Albert & Charles Boni, Inc., N. Y. $2.50.

"Tribute to Mothers," edited by S. L. Moench. Published by Poetry Publishers, Philadelphia, Pa. $3.00.

"Eve and Other Poems," by Lefa Morse Eddey. Published by the Lantern, Brooklyn, N. Y. $1.00.

holier end than conquest—richly sow dark word of war's futility." The lyrics of the wife of Charles Erskine Scott Wood, himself a great poet as well as satirist, had placed her high among the small but vitally significant band of women poets of social vision; this narrative poem, though necessarily more prosaic in spots, should assure a high place among all poets.

It is with mixed feelings that one reads the poems of mixed quality but unity of theme in "Tribute to Mothers," an anthology chiefly of poetry representing 126 living authors: delight in the many genuine poems, surprise that there are no pleas for voluntary motherhood and mothers' pensions; above all, one feels gratitude that there now is such a splendid source book for poetic quotations for Mother's Day sermons and addresses and other tributes to motherhood. Beautiful in format, appealing in sentiment, this book belongs in all public libraries.

Well worthy of mention among these books of tribute is Lefa Morse Eddey's "Eve and Other Poems," a tribute to the eternal spirit of Eve, the wife and mother and celebrant of the sacrament of life, a book of power and vision by a true poet.

RALPH CHEYNEY.

Correspondence

In Answer to a Recent Review

Editor of UNITY:

While properly appreciative of the commendation of "Antiphonal Readings for Free Worship" in a recent review, may I beg space to point out certain basic misconceptions in your critic's approach to the book?

Mr. Tigner says, "The chief shortcoming of the volume lies in the fact that the readings are definitely limited to one man's taste and viewpoint. There is not much variety in the spiritual message." This statement is simply not true. The collection represents the counsel of many points of view, ascertained over a period of years. It is true the book may not represent your critic's taste, although when the book was in preparation he was consulted for sources but had nothing to suggest; but a book which contains Bertrand Russell and Tagore, William Wordsworth and Horace Traubel, Plotinus and Friedrich Nietzsche, cannot fairly be accused of lack of variety. Both humanism and theism, "romantic liberalism" and realism, within the limits of material imposed by the antiphonal form, are definitely presented.

Your critic also avers that "as literature the average of the book is not above mediocre, and some of the pieces are positively terrible," misquoting Havelock Ellis to prove his point. The selection in the book is entitled, "Man and Nature," and as a preamble to some beautifully turned phrases, at making which Ellis is a recognized master, is placed this sentence for the leader: "By a marvelous cosmic incident, our little planet has broken forth into a strange and beautiful efflorescence. We rise from the world on this variegated jet of organic life, to fall back again to our true life, by whatever unknown ways and under whatever changes of form;" and the thought is concluded by the people: "Conscious it may be; but, as before birth, no longer with any self to be conscious of, no longer organic." (Not as your critic alters it, "no longer with any *life* to be conscious of.") I submit that that statement is not only intelligible; but when read aloud, it conveys perfectly to the ear the rhythm of the ceaseless fountain of the "Elan Vital" which is the theme of the whole selection.

Mr. Tigner had previously criticised Frank Doan for some "terrible word arrangements," citing "The beauty of the hills shall be thine then," and saying that "then" should be at the beginning of the sentence. Now whatever else may be said of Frank Doan, he knew how to write for the speaking voice, and "The Eternal Spirit in the Daily Round," from which this sentence was lifted for criticism, was written to be *said*. The context, as I have used it, is: "Renew a right spirit within me this day, O my soul, even the spirit of harmony, of beauty, of love which is eternal," and the response of the people is: "Then the world shall once more stretch beautiful before thee. The beauty of the hills shall be thine then. The valleys shall invite thee to walk beside their quiet waters." Which may be "positively terrible" literature, but certainly conforms to the laws of rhythmic speech.

I have referred to these points at length in order to indicate that Mr. Tigner's adverse criticism on the score of literature is entirely beside the point. I do not question his writing ability (although the use of "positively terrible" and "bedrock of atrocity" is hardly in the best tradition of literary criticism), but while he has an eye for literary construction, he does not have an ear for the music of the spoken word. "Antiphonal Readings" is for the voice and the ear, not for the eye. Your critic's suggestion, made to me a year before the book was published, and when the material had been in preparation for ten years, that blank verse might be included because "it is more easily *divided up* for antiphonal purposes," and suggesting the use also of "the sonnet form," indicate a naive approach to the problem of antiphonal construction, than which more might be expected in so decided a critic.

While "literature" may be "divided up," it is seldom suited to antiphonal arrangement; nevertheless three-quarters of the hundred selections in this book are from sources of accepted literary excellence. The proof of "Antiphonal Readings," however, is not in the library, but in congregational use: there it is demonstrating its worth.

L. GRISWOLD WILLIAMS.

The Collapse of Pacifism

Editor of UNITY:

As I always read with intense interest any discussion of the pacifist viewpoint, I was giving close attention to the editorial in UNITY of November 13 on the peril confronting pacifism today, when the expression "weak sisters" suddenly jarred my thoughts. Why, I wondered, should the editor have applied that term to men? Why not have written "weak brothers"?

I am at a loss to find any good reason for implicating the opposite sex in a matter in which only men have been conspicuous. It seems a somewhat general disparagement of women; and it is rather unpleasant to be blamed when innocent since there are plenty of things for which women deserve blame—one in particular being their general apathy in these stirring days toward the subject which at this juncture has more bearing on the well-being of the race than any other—the peace problem.

The phrase "weak sisters" reminded me of a little incident at the beach one summer. A judge was teaching his seven-year old son how to swim but the boy was afraid of the deep water and of the breakers though these were very small. After the child had run to dry land a few times the judge said: "Be brave, Roger. Girls might be cowardly and afraid of the water, but boys shouldn't be." A lady on the beach observing the proceedings spoke up: "Judge R—— I object." The judge gave her a quick, surprised glance —then replied: "Your objection is sustained." I hope my objection to the words which offended me will be sustained.

Taken as a whole the editorial supplies much food for thought of the gravest nature. True indeed is it that "Faith . . . is not worth anything unless it is trusted at the moment when it seems to be most frail." What is it that clogs the reasoning power—or perverts or destroys it—so that the convictions thought to be unyielding break down when a severe and critical test arises for their application? Is it not always the urge of overpowering emotions? These may without doubt be justifiable and creditable; but is there a circumstance so compelling that emotions should be allowed to dominate reason and judgment? Difficult though the adherence to calm reason may be, is there any other course that can be employed with safety? Specious arguments come to mind to weaken resistance. But giving way to emotions puts one on the level of the enemy we are trying to subdue with weapons of the spirit. It is because that enemy succumbs to violent emotions that he commits violent deeds. It is on this principle that governments in war-time resort to propaganda for the express purpose of rousing people to frenzy in order to make them unreasonable and willing to support the anathema. It is the complete ignoring of all reason and intelligence that is the underlying cause of all warfare. The whole Hitler regime relies upon the emotional strength aroused by the accusations it broadcasts—true or false, what matter!

There is a quotation from Nicolai's "Biology of War" which is a great favorite of mine and which might be a help to others to recall at a time of crisis like the present: "A cause may be as just as possible but, as soon as the sword is drawn for it, it ceases to be so for then it is no longer right which is championing it but might."

The present attitude of the persons named in the editorial gives evidence of the working of the law that violence begets violence. But the terrible wrong of taking human life can never be righted by increased sacrifice of human life. Hence not any possible pretext, however apparently weighty, can suffice to justify the deliberate killing of thousands, even though it be in an attempt to avenge great wrongs inflicted as under the Hitler regime.

Not even the lure of happiness to come as the result of a violent revolution—doing evil that good may come—can be sufficient reason for deliberately forcing any nation into a blood-bath. The indescribable horrors that are inevitable accompaniments must be reckoned with sooner or later and their consequences, devastating beyond comprehension and almost interminable. The pacifist who thoroughly deserves the name knows this and plans his action accordingly. Others, though claiming to be deeply thoughtful and scientific, lose sight of these facts—or ignore them—when insisting on the necessity for violence and even clamoring for it. But, as I look at it, anyone who disregards those terrible and inevitable consequences of collective homicide *for whatever reason waged* loses the right to be called scientific. For true science is constructive. Whoever plans for or advises wanton destruction betrays and degrades the science to which he may claim to be a devotee.

Therefore, as I see it, the advocate of violent revolution as the one-and-only sure and logical method of securing future liberty and justice, prosperity and peace, strikes against the very foundations upon which the temple embodying those principles would be best erected.

It may be that "We are what we are because we are where we are and when we are," but people have differing viewpoints nevertheless, and it is for those whose viewpoints are strictly scientific and spiritually constructive to hold ground unflinchingly against the least infringement of the law that "Violence begets violence; love inspires love."

LYDIA G. WENTWORTH.

Brookline, Mass.

The Field

(Continued from page 170)

and invited Japan to join the family of nations. It was Townsend Harris, a New York merchant, who assisted Japan to begin free economic relations with the Western World. Thus our doors were opened first to America and then to the world, after two and a half centuries of contented isolation. From that time to the present day, that is, within the short period of 75 years, Japan has made amazing progress.

"While the powers of Europe trained us in the organization of army and navy in the early years of the New Japan, America trained us in the most important of the arts of peace—namely education. American educators came to Japan in large numbers and willingly gave their services. They labored with endurance and devotion, and contributed much to the rapid reorganization of our school system. At the same time hundreds of Japanese students were being trained in your universities. Let me mention the amazing results of the spread of modern education in Japan. Japan had her own system of education for centuries, but it was only in 1872 when her first law of modern compulsory education was promulgated. And, today, hardly more than 60 years after, Japan has succeeded in enrolling 99.5 per cent of the children of school age in her schools, and has reduced illiteracy to less than 5 per cent, a percentage perhaps smaller than that of the United States.

"Education has been the foundation of the New Japan. The rapid progress achieved in a short period can be attributed largely to the effectiveness of the system of compulsory education.

"How seriously the Japanese are interested in progress may be seen by the astonishing number of newspapers, magazines and books in Japan today. We have some 1,100 daily newspapers, of which four are the biggest, each with a daily circulation of a million or more. The number may be surprising when we consider that here in America only one or two newspapers reach one million mark in its daily circulation. Another medium of education which attests to the eagerness of the Japanese to acquire knowledge is the large number of periodicals.

There are some 40,000 periodicals of all sorts, some of them have monthly subscription of over a million. Incredible as it may seem, Japan ranks second among the advanced nations, in the number of new books published every year.

"In the last few years, the enthusiastic public in Japan quickly recognized the value of radio as an effective means of both education and amusements. There are twenty-six broadcasting stations in Japan, and the number of listeners-in exceeded 1,300,000 last year.

"Regarding Japan's westernization in industry and commerce, let me cite one or two examples. In the cotton textile industry, for instance, Japan ranks among the leading nations. Several years ago, Japan was ridiculed by certain cotton spinners in Europe as the 'country of imitation.' But, recently, even the spinners of Lancashire, England, began to import from Japan automatic looms invented by a Japanese. We are exporting more textile at present than Great Britain.

"Conspicuous among the more popular aspects of modern Japan is the penetration of western sports. Baseball, for example, is no less a national pastime of Japan today as of America. In fact, some 80,000 fans eagerly attend a college baseball tournament in Tokyo or Osaka. Boxing, football, golf, tennis, hockey, swimming, riding, skiing and all sorts of western sports are keenly taken up by Japanese men as well as women.

"So you see Japan has changed a great deal in her outer appearance, but let me hasten to add that what I have said of Japan's westernization does not mean that Japan has completely forsaken her unique culture handed down by her historic past. The Japanese still cherish their traditional customs, their scenic beauties, and the festivals peculiar to themselves. Japan is still today the same old Japan at heart. In fact, there has been a noticeable revival of interest in Japanese fine arts, in the traditional Japanese sports such as jujutsu, fencing and wrestling. The Japanese are passing through a period of critical evaluation of western civilization. All innovations are being carefully examined whether or not they are conducive to the moral and spiritual evaluation of the nation. This critical movement is not anti-foreign, but on the contrary, a sober attempt to discover the good and the best in the Occident. It springs from a desire to save the richness and the beauty of the Japanese native culture.

"I think this a good tendency because, after all, this world will be richer and fuller and more colorful with the presence of different cultures of different nations. History shows that human progress has been possible largely through contacts of different civilizations. I believe that each nation can best serve the common good of mankind by developing its own peculiar cultures. I am glad to say in this connection that the unique culture of Japan—arts, literature and philosophy—is contributing to the civilization of our time. . . . I wish to express again my deep appreciation of the neighborly interest you are showing tonight in things Japanese."

S. S.

Another Proscription by Government of India

"Gandhi Versus the Empire" by Dr. Haridas T. Muzumdar, unanimously conceded by the American press to be the best book on Gandhi and modern India, has been banned by the British government of India, according to advices from India.

"The Government of India have prohibited the importation by post into British India of (a) the book entitled "Gandhi Versus the Empire" by Haridas T. Muzumdar, published by the Universal Publishing Company, New York, U. S. A., or (b) any translation, reprint or other document containing substantial reproductions of the matter contained in the said book."

"Gandhi Versus the Empire," by Dr. Muzumdar is in good company. The previous American publications prescribed by the British Government are Will Durant's "The Case for India," Dr. J. T. Sunderland's "India in Bondage," and Bishop Fred B. Fisher's "That Strange Little Brown Man—Gandhi."

The British Government's proscription of "Gandhi Versus the Empire" is, in the opinion of the author, Dr. Muzumdar, very curious and unintelligent "because four-fifths of the book consists of Gandhi's own writings and speeches, especially his ten historic speeches at the Second Round Table Conference."

ELEANOR METZEL.
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